Name Richard B. Gregg

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Richard B. Gregg
Eliot St.
South Natick, Mass.

Temporary address, Pendle Hill School
Wallingford, Pa.

In regard to the idea that violence may act on society like a surgical operation, the patient and the surgeon in such a situation, would be one and the same entity. Any organism as loosely organized, as self conscious for most of the time, and as unintelligent ~~to~~ and short-sighted about itself as society is would not be able, probably, to do wise surgery on itself. It would be like a group of society doing it on the others. But this would apply to the use of N V R on itself, too. But the difference lies not in that half analogy but in the results of violence of N.V.R. The latter accords with the laws of growth. But if you cling to the surgical analogy, such a surgical operation on society is not done under anesthetics, but the patient is fully conscious, filled with terror and anger and hate, and consequently has

severe surgical shock, great exhaustion, emotional trauma, and probably the equivalent of pus infections, gangrene of parts, permanent crippling, very slow recovery, and sometimes death.

The method of stimulus & response, in causing growth, is much more than surgery.

The mere fact that we strongly revolt from evil & clearly see a vision of the good does not justify us from a simple and direct driving right at it as does the fly against the window pane. We must choose a method that is effective even tho it may seem roundabout

The present social evils are strong. They are strong because they grew gradually & organically. If we want to create a finer society, it must be

stronger and healthier than that of the present. ∴ we must use methods that will stimulate growth. I.E. N.V.R.

A sick society, like a sick person, has to cleanse and revivify its very cells before it can get well. The patient seems to merely exist for awhile. Recovery of the cells seems to have no outer effect for awhile. Only after the cells are once more healthy does the struggling & revivification of the complex larger structures begin. Even then, the patient can walk only a few steps at first.

Prayer is said to be auto-suggestion and ∴ n.g. or at least a self-deceit. No

connection with God. But if my real Self is divine spirit, tho Atman (i.e. Brahma or God) then prayer is the God-part of myself changing the less real part of myself by suggestion, Self changing self.

SELF

"Man and the Healing" by Hulbert Williams. Intro by J. B. Priestley. Essays by famous men & lady leaders, not specially good, but ~~collected~~ re-thrashing old straw. Routledge, London, 1935.

"India and Britain" by C.F.A. 5s. 1935 Student Christian Mvt. London.

Jap soldiers are taught Zen

methods of self-control. What are they? Use in N.Y.H. Ask Miss Hussey.

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~~Grant Hand~~

The criticism of my book in the Manchester G. Weekly wondered whether men could and would change such an old habit as violence. To answer this and also the q. as to ~~to~~ whether N.V.R. would work in the west, collect instances of fairly rapid changes of habits of thought feeling and action in the West, among men of men. Slave owning is one. ~~Duel~~ Duel of use of alcohol in England, Russia, Finland and other countries since the war. Change of thought

following Darwins ideas & those of Malthus. The development of abolition of duelling, infanticide.
the use of bank checks. The use of motor cars. Changes in food habits in America since the world war. Growth of contraception.

"Five Acres" by M.J. Kains - Greenberg, N.Y.C. 1935

Olive Schreiner as a woman pariah. (?)

Jane Hamilton "Enchanted Acre" Wellberg Home $2.50.

Chuang Tsü - "The Perfect man hath no thought of self; the Spirit-like man no thought of merit; the Sagely-minded man no thought of fame.

Jan

just as we demand law in world wide to shorten the period of military discipline.

The very lack of psychological and religious preparation of Western peoples for U.N. requires perhaps a longer period of constructive program before trying the thing out. Must be several years of it. Perhaps nine knowledge of technique would do it. Would not seem dull if we realized we are building the foundations of a new social order.

~~If guns are the ultimate~~

It may seem that no great changes of people's habits have come about except as the result of a change in tools or methods of production or of transport or of military weapons. If guns are the instruments for creating fear, then the tabli and chadiba are tools

Something the common man can touch and see.

for creating self-respect, self-reliance, self-confidence, initiative, mutual trust, cooperation, - all of which are necessary to moral advance & health and to a stable and enduring political order. Also they get rid and V.R. get rid of superiority-inferiority complexes.

Along with this must go modifications of money and a change in our understanding of it. Because money is a tool

Along with takli and charkha are the hand tools of gardening, of carpentry, of masonry, of carriage & cart making, of needles, of knitting & crochet needles, of glass making, of brick making, of plastering, of blacksmithing, iron and copper smelting.

For the unemployed there should be schools of manual labor similar to Hampton and Tuskegee for Negroes. To include household economies, cooking, diet, agriculture, sanitation, public health and control of parasitic borne diseases (malaria, yellow fever, mountain fever, bubonic plague, typhus, typhoid, dysentery, cholera).

Write to Department on Handicraft in International Labour Office, Geneva. See also article on Revival of Handicrafts in Sweden, Monthly Labour Review, vol xxxi (1930) pp 1093-96.

Re sentiments and their compelling

power, see excellent article on Culture in Encyclopedia of Social Science, p. 623. It says sentiments are compound of impulses, desires and ideas. They are fixed values. They condition human behavior.

Maybe no rapid changes of thinking or action come about except by new inventions of new tools or technical processes. E.g. the automobile. Something that is tangible and visible to the senses of ~~the~~ ~~average man~~ everyone whether educated or not, and which gives a sense of superiority and advantage to its user or owner. ~~It is a~~ ~~great~~ Cf also the effect of inventing new and more adequate

symbols. E.g. the calculus, trigonometry, vector analysis, bank clearings,

See article on Change, Social in Encyclopedia of Social Science

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If man lives by reason of (superior adaptability, is N.V.R. a higher mode of adaptability or of adaptation? Yes, because it is outward submission in order to change the nature & intent of the obstacle, the opposition. Stooping to conquer. Cf C. F. Hunton psychology.

If strength (to do difficult hard things) comes not from the doing of them but from a pure heart; if real strength is strength of will

then there is a connection between will-power and purity (singleness) of heart or of purpose. Singleness of purpose, purity of heart, means concentration of all energy in one direction or at one point. It means absence of inner conflict and absence of inconsistency between inner life and outer action. It here means unity and a great burst of energy. It means happiness. It means reality (of the Kingdom) It results in vigorous civilization + unity of spirit + matter, giving religion its real place. Of saying that I will never meet any power stronger than my own fears.

~~That~~ adaptability is so important an element in man's

survival, ~~the~~ is another reason for emphasizing means over clear picture of the final goal. We do not have enough foresight to see the goal clearly. Life is so complex, has so many forces which we do not know or do not correctly estimate, so that as we proceed we find that our goal constantly changes. Of the failures of the human forecasts.

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Darwinian theory was a new grasp or integration of ideas which profoundly influenced thought and behavior in fairly short time. Yet it certainly had a strong tradition to contend against. The ~~unheard~~ belief and practice of birth control is another ~~sudden~~ development that is greatly modifying peoples deep rooted beliefs, ~~even~~ in spite of very strong prejudice against

Pasteurization of milk, control of contamination of water

19

x. Development of women's suffrage is another. Malthusian theory is another. The political subjection of women, legal slavery, large families, religious ideas as to creation of man, polluted milk and water, were all as old as man and were most of them controlled by deep rooted habits and prejudices and fixed ideas. Yet they all suddenly changed.

The change took place not merely because there was need for them. The needs existed all along. There was growth of knowledge of related forces, the development of allied techniques a system of knowledge or sentiments. There was the development of self-awareness of a group whose economic interests would be served by the political

new thing and a realization by them of how it could be effective. Hope Also there had to be one or more powerful and persistent leaders.

In the case of N.V.R. the Indian masses tend to win power by force. So also do other oppressed groups.

Some other instances are the idea & practice of malaria control by control of mosquitoes, control of smallpox by vaccination or also sudden changes of habits. Also the giving up of binding of the feet by Chinese ladies, the giving up of the queue by Chinese men. Which men abandoned the fez and which women the veil, suddenly.

By making N.V.R. national and changing to religious emotion by my book I have, I hope, loosened emotions to it

To those who have read my book the idea does not now seem unreasonable, dangerous to society, or impossible. The book links it with familiar ideas. ~~It~~ The book has thus provided a bridge from the habitual, the familiar, the tried and true ways.

See in the Encyclopedia of Social Sciences the following topics: - social change, change, invention, innovation, social process, culture, custom, habit, imitation, civilization, development, society, fashion, discovery, convention, mores, public opinion, institution, leadership, discussion, propaganda, force, conformity, group, crowd, consensus, content (social), method,

scientific method,

Also see R.H. Lowie - Culture + Ethnology

Ogburn, W.F. - Social change,

Chapin, F.S. - Cultural change

Ellwood, C.A. Cultural evolution

Hobhouse, L.T. - Social Development

Wallas, G. - The great Society

J.H. Robinson - Mind in the Making

R.M. MacIver - Society, Its Structure & Changes

A.N. Whitehead - Adventures of Ideas

- Science and the Modern World

perhaps H.G. Wells History of the World.

Along with method must go a sense of direction or purpose or difference of value in the process of the method. This is true of U.V.R. although it

was not true of scientific method.
which were unusual.

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For further reading I suggest the following books: Sherman & Ford, ~~Carroll — Man the Unknown~~;

Koffka — Gestalt
Kohler — New Book on Gestalt
(in print)

Montessori — read book.

Tolman — ~~Study of History~~ review.

✓ R. Benedict — Patterns of Culture

Cicle:

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The only thing for a nation governed by fascism or a nation whose people have inferiority complex is for them

to adopt a way of mutual love opposed by economic & mutual envies, applying to the present duty, i.e. Khuddam. This creates the only foundation upon which a new political power can rise, for it creates the psychological & moral basis for political power.

Daisetz Teitaro Suzuki

1959 "An Introduction to Zen Buddhism" (new and revised)

"Essays in Zen Buddhism: I, II, III"

"The Training of the Buddhist Monk"

"Manual of Zen Buddhism"

Published by The Eastern Buddhist Society, 39 Omamachi, Koyama, Kyoto, Japan

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It is quite possible that the reason why the early Brahmins became

quietists, following the mystics of Europe, was because they had no economic constructive program with which to back the terrorism of the ruling class. ~~That's~~ Also no program that unified them with the masses. That's where Gandhi and Nagarjuna, too, are superior, - Gandhi especially. So the leaders now, facing fascism in America, must about such a program or they, too, will go quietist. That's the only way they can prevent even a spark of religion, - a pretty unmediated one at that

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Note from Suzuki's "Zen Buddhism" (Capra) p. 134.

"Morally, any work involving an

expenditure of physical force testifies to the soundness of ideas. Especially in Zen is this true; abstract ideas that do not reflect themselves forcibly and efficiently in practical living are regarded as of no value. Conviction must be gained through experience and not through abstraction. Moral assertion ought ever to be over and above intellectual judgment; that is, truth ought to be based upon one's living experience.

Was Bapu's ~~assassination~~ urging I think to enlist a justifying of a kind even by an alleged good end, — was by extinction of courage? or Indian self respect for sake of ultimate freedom?

Yet the anger felt on [illegible]

me to develop into fear when it comes & ∴ paralyze effective action against it. Avoid anger at all times. Constantly keep doing constructive things. Then you are less likely to feel fear & ∴ more able to operate as [illegible].

Might make a combination of mud walls & canvas inside & outside & aluminum foil that would be cheap & effective.

Perhaps the mind body is like the human physical body, it needs cleansing of poisons in order to be healthy, purification, cleansing of inconsistencies, getting rid of such inconsistencies gives health & joy. Patterns of Eastern Asian [illegible] mind of a given

a culture is — fully integrated.

Notes from D. Suzuki's "Intro. to Zen Buddhism":

18. "Zen defies all concept-making. ... Zen perceives a fact, and does not abstract or meditate. Zen penetrates and is finally lost in the immediate. Meditation, on the other hand, is analytical and consequently inevitably superficial.

31. "True knowledge (bodhi) transcends all modes of expression.

33 "Zen always aims at grasping the actual fact of life which can never be brought to the dissecting table of the intellect. ... {It rules neither affirmation nor negation but pure experience.} ---

46. "Zen wants us to regain an utterly new point of view whereby to look into the

mysteries of life and secrets of nature. This is because Zen has come to the definite conclusion that the ordinary logical process of reasoning is powerless to give final satisfaction to our deepest spiritual needs. - - -

46 "What is Zen through these apparent trivialities and irrationalities really driving us to comprehend? The answer is simple. Zen wants us to acquire an entirely new point of view whereby to look into the mysteries of life and secrets of nature. This is because Zen has come to the definite conclusion that the ordinary logical process of reasoning is powerless to give final satisfaction to our deepest spiritual needs."

41. "Even since the awakening of consciousness we have endeavored to solve the mysteries of being and to quench our thirst for logic through the dualism of 'A' and 'not-A', that is, by calling a bridge a bridge, by making the water flow, and dust arise from the earth; but to our great disappointment, we have never been able to obtain peace of mind, perfect happiness, and a thorough understanding of life and the world. We have come, as it were, to the end of our acts. No further steps (we could) take which would lead to a broader field of reality. The inmost agonies of the soul could not be opposed in words, when lo! light comes over one acting being. This is the beginning of Zen. For we now

realize that 'A is not-A' after all, that logic is muddled, that illogicality so-called is not in the last analysis necessarily illogical; what is superficially irrational has after all its own logic which is in correspondence with the true state of things. 'Eureka! I've got it, and behold the world is in my hands!' By this we are made perfectly happy, for strangely this contradiction is what we have been seeking for all the time ever since the dawning of the intellect. The dawning of the intellect did not mean the awaking of the intellect but the transcending of itself. The meaning of the proposition 'A = A' is realized only when 'A is not-A'. To be itself is not to be itself — this is the logic

of Zen, and ratifies all our impressions. --- As long as we think logic final we are chained, we have no freedom of spirit, and the real facts of life are lost right of. ---) If we are pleased to call a spade not a spade, we have the perfect right to do so; a spade need not always remain a spade; and, moreover, this, according to the Zen master, expresses most correctly the state of reality which refuses to be tied up to names.

"This breaking up the tyranny of name and logic is at the same time spiritual emancipation; for the soul is no longer divided against itself. By acquiring the intellectual freedom, the soul is in full possession of itself; birth and death no longer

torment it; for there are no such
dualities anywhere, we live even
through death. ---- We have
at last attained the point where
the world can be viewed, as it
were, from within. Therefore, 'the
iron trees are in full bloom'; and 'in
the midst of pouring rain,' I am
not wet.

49 "If we want to see something really
worth knowing, that is, conducive to
our spiritual happiness, we must
endeavor, once for all, to free ourselves
from all conditions --- comprehend
inwardly --- take hold of the spirit
as it is engaged in the business of
creating the world. Here is no logic,
no philosophizing; here is no trusting of
facts to put on artificial manners;

there is no wandering of human nature in order to submit it to intellectual directions."

52. "The reason why Zen is so vehement in its attack on logic, and why the present work treats first of the illogical aspect of Zen, is that logic has so pervasively entered into life as to make most of us conclude that logic is life and without it life has no significance. The map of life has been so definitely and so thoroughly delineated by logic that what we have to do is simply to follow it, and that we ought not to think of violating the laws of thought which are final. Such a general view of life has come to be held by most people,

though I must say that in point of fact they are constantly violating what they think inviolable. That is to say, they are 'holding a spade and yet not holding it', they are making the sum of two and two sometimes three, sometimes five; only they are not conscious of this fact and imagine that their lives are logically or mathematically regulated. Zen wishes to storm this citadel of logicturnydom and to show that we live psychologically or biologically and not logically.

"In logic there is a time of effort and pain, logic is self conscious. So in ethics, which is the application of logic to the facts of life. An ethical man performs acts of virtue which

are praiseworthy, but he is all the time conscious of them, and, moreover, he may often be thinking of some future reward. Hence we should say that his mind is tainted and not at all pure, however objectively and morally good his deeds are. Zen abhors this. Life is an art and ~~a~~ the perfect art should be self-forgetting. — Zen aims at securing your unity, your native freedom, and above all the completeness of your being. In other words, Zen wants to live from within. Not to be bound by rules, but to be creating one's own rule. This is the kind of life Zen is trying to have us live. — —

81. "An earthquake shakes the earth and Mt. Fuji topples over. Not a

great event? Yes, as long as the conception of space remains. But are we really living confined within an enclosure called space? Zen would answer at once: 'With the burning of an incense-stick the whole trifolia burns. Within Jōshu's cup of tea, the mermaids are dancing.' So long as one is conscious of space and time, Zen will keep a regrettable distance from you, your holiday is ill-spent, your sleep is disturbed, and your whole life is a failure.

Satori

91. "The object of Zen discipline consists in acquiring a new viewpoint for looking into the essence of things. If you have been in the habit of

thinking logically according to the rules of dualism, rid yourself of it and you may come around somewhat to the viewpoint of Zen. - - - Satori may be defined as intuitive looking-into, in contradistinction to intellectual and logical understanding. (the 'opening of satori) whatever the definition, satori means the unfolding of a new world hitherto unperceived in the confusion of a dualistic mind.

96. - - - "A satori turned into a concept ceases to be itself; and there will no more be a Zen experience. - - -

99. "People often imagine that the discipline of Zen is to produce a state of self-negation through meditation. This entirely misses the mark as can be

sen from the various sutras cited above. Satori does not consist in producing a certain premeditated condition by intensely thinking of it. It is acquiring a new point of view for looking at things. Ever since the unfoldment of consciousness we have been led to respond to the inner and outer conditions in a certain conceptual and analytical manner. The discipline of Zen consists in upsetting this groundwork once for all and reconstructing the old frame on an entirely new basis. It is evident, therefore, that meditating on metaphysical and symbolical statements which are products of a relative consciousness, play no part

in Zen. — — —

101. "This emphasizing of satori in Zen makes the fact quite significant that Zen is not a system of Dhyāna as practised in India and in other Buddhist schools in China. — When the mind has been so trained as to be able to realize a state of perfect void in which there is not a trace of consciousness left, even the sense of being unconscious having departed; in other words, when all forms of mental activity are swept away clean from the field of consciousness, leaving the mind like the sky devoid of every speck of cloud, a mere expanse of Infinite, Dhyāna is said to have reached its perfection. This may be called

ecstasy or trance but it is not Zen.
In Zen there must be satori; there
must be a general mental upheaval
which destroys the old accumulations
of intellection and lays down the
foundation for a new life; there
must be the awakening of a new
vision which will views the old
things from a hitherto undreamt of
angle of observation ... Dhyana
undoubtedly has its own merit, but
Zen must not be identified with it.

107. "Zen is a unique product of the
Oriental mind & its uniqueness con-
sists, so far as its practical aspect
goes, in its methodical training of
the mind in order to mature it to
the state of satori when all it

secrets are revealed. Zen may be called a form of mysticism, but it differs from all other forms of it in system, in discipline, and in final attainment. By this I mean principally the koan dhyana and zazen.

"Zazen, or its Sanscrit equivalent dhyana, means sitting cross-legged in quietude and in deep contemplation. The practice originated in India and spread all over the East. It has been going on through centuries now, and the modern followers of Zen still strictly observe it. In this respect zazen is the prevailing practical method of spiritual discipline in the East, but when it is used in connection with the koan it assumes a special feature

and becomes the monopoly of Zen.

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p. 104. "Dhyāna comes from the root dhyai, meaning 'to perceive', 'to reflect upon', 'to fix the mind upon'; while dhi etymologically may have some connection with dhā, 'to hold' 'to keep', 'to maintain'. Dhyāna thus means to hold one's thought collected, not to let thought wander away from its legitimate path, that is, it means to have the mind concentrated on a single object of thought. Therefore when Zen or Dhyāna is practised, all the outer details are to be so controlled as to bring the mind into the most favorable condition in which it will gradually rise

above the turbulence of passions and sensualities. For instance, eating and drinking have to be properly regulated; sleep is not to be too much indulged in; the body is to be kept in an easy and comfortable position, but straight and erect; and as to the control of breathing, the Indians are, as is well known, consummate artists. Next, the choice of the place where the Yoga-practices is to sit, is another important consideration, and naturally such places as the market, the factory, or the business office may better be avoided. There are many more rules or suggestions relating to the control of the body and mind [Yoga Sutras II pp. 254-7]

p. 111. "Koan -- now denotes some anecdote of an ancient master, or a dialogue between a master and monks, or a statement of a question put forward by a teacher, all of which are used as the means for opening one's mind to the truth of Zen. ... It is a kind of enlightened intellect directed out of the failure of hard [illegible] Zen masters, who by this means would foster the awakening of Zen consciousness in the minds of their less endowed pupils. ....

115. "Hakuin used to produce one of his koans and demand of his disciples to hear the sound of it.

--- "The koan is only an index finger pointing at the moon. It is only intended

to synthesize or transcend -- the dualism of the senses. So long as the mind is not free to ~~make~~ perceive a sound produced by one hand, it is limited and is divided against itself. Instead of grasping the key to the events of creation, the mind is hopelessly limited in the relativity of things, and, therefore, in their superficiality. (This statement of pure experience reminds me of D.H. Lawrence.)

118. "the known, therefore, - we have seen, is generally such as shut up all possible avenues to rationalization.

117 --- To speak conventionally -- there
118 are unknown recesses in our minds which lie beyond the threshold of the relatively - conscious consciousness

To designate them as 'sub-conscious-
ness' or 'supra-conciousness' is
not correct ..... As a matter of fact
there is no 'beyond' no 'underneath',
no 'upon' in our consciousness. The
mind is one indivisible whole
and cannot be torn in pieces ---
- "The brain is neither a riddle
nor a nitty mark. It has the
most definite objective, the arousing
of doubt and pushing it to its
furthest limits. A statement built
upon a logical basis is approachable
through its rationality; whatever
doubt or difficulty we may have
had about it dissolves itself by
pursuing the rational current of
ideas. --- The brain is an iron
wall standing in the way and

threatening to overcome one's every intellectual effort to pass. When Joshua says, 'the cypress-tree in the courtyard', or when Malvina puts out her one hand, there is no logical way to get around it. Your full-fledged train of thought had been suddenly cut short. You hesitate, you doubt, you are troubled and agitated, not knowing how to reach through the wall which seems altogether impassible. When this climax is reached, your whole personality, your inmost will, your deepest nature, determined to bring the situation to an issue, throws itself with no thought of self or no self, of this or that, directly and irresistibly against the iron wall of the here

this throwing your entire being against the koan, unexpectedly opens up an hitherto unknown region of the mind. Intellectually this is the transcending of the limits of logical dualism, but at the same time it is a regeneration, the awakening of an inner eye which enables one to look into the actual working of things. ... Here lies the value of the Zen discipline, as it gives truth to the unbelievable conviction that there is something indeed going beyond mere intellection. (The koans + Zazen have kept Zen in Japan alive.

p. 132. "Zen is not like other forms of

mysticism, entirely left to the sporadic-
ness or capriciousness of luck for its
appearance. ... It is this (the koan)
that saves Zen from sinking into
trance, from becoming absorbed in
mere contemplation, from turning
into an ecstasy in tranquilization.
-- The constant presence of the koan
before one's mental vision keeps the
mind always occupied, that is, in
full activity. Satori is attained in
the midst of this activity and not
by suppressing it as some mystic-
ism.

133. The Monk's Life.

"'A day of work is a day of no
eating. ... At all the meditation
Halls' work, especially that which is

commonly regarded as menial, is the vital element in the life of the monk. It thus implies a great deal of manual labor, such as sweeping, cleaning, cooking, fuel-gathering, tilling the farm, or going about begging in the villages for food. No work is considered to be beneath their dignity, and a perfect feeling of brotherhood prevails among them. They believe in the sanctity of manual work.

134. "Psychologically considered, this is splendid; for muscular activity is the best remedy for the dullness of mind that may grow out of the meditative habit, and Zen is very apt to produce this undesirable effect. The trouble with most religious orders is that their mind and

body do not act in unison; their body is always separated from their mind, and the latter from the former; they imagine that there is the body and there is the mind and forget that this separation is merely sectional, and therefore artificial.

... Morally, any work involving an expenditure of physical force testifies to the soundness of ideas. Especially in Zen is this true; abstract ideas that do not effect themselves forcibly and efficiently in practical living are regarded as of no value. Conviction must be gained through experience and not through education. Moral assertion ought everywhere to be one and above intellectual judgment,

that is, truth ought to be based upon one's living experience. ---

136. "the desire to possess is considered by Buddhism to be one of the most pernicious mentals we are apt to be obsessed with. What in fact causes so much misery in the world is the universal impulse of acquisition." Poverty & simplicity is the rule of Zen monks.

Organizing the oppressed masses for revolt & protest (~~xxx~~ à la Kesin) does give them group consciousness, self-assertiveness, the beginning of self-respect & self-reliance & some initiative. Their indignation provides energy. ~~But all these don't accomplish~~ So far, so good. But if they are violent

they get defeated & then their inferiority complex increases & they go into apathy for a long time again.

Organizing for mutual aid (not for profit à la cooperatives but) à la K creates all these valuable inner attitudes & has no backfire. Also it can be done in a fascist state. Then develops N.V.A. & C.D. on top of it.

The mutual aid among unemployed will be welcomed by employers as relieving them of some of the burden. But it creates self-reliance, initiative, self-respect, a group sentiment, & is building a new society on elemental basis.

Since God is love, he who feels & expresses love to that extent feels & expresses

God. To trust in God then means to trust to our ~~God~~ impulses to be loving & friendly & kind to people, & to act them out. To have faith in God is to have faith that such impulses will come to us & will find expression, & also that they will occur & be expressed by other people. That explains Jacobi's faith & trust in the better nature of every person. It is a trust in God, - God immanent.

Quotes from A R Souza - "The Nature of Human Conflicts" - Sturgis Inc. Roy 1932 or 1933. #4 Last Chapter on "The Conflict of Behavior" - a study of the will. Will is neither purely spontaneous "free" nor is it an automatic tendency.

p. 399 "We make our choice perhaps with 'freedom' guided by certain intellectual rules, emotional motives and accepted decisions, but once having chosen, we become slaves of our choice and operate purely automatically that act which we have prepared. 'The willed act is involuntary; the problem of the will consists in the problem of connection'.

p. 401 "The fact that the human is able to control not only the external world but his own behaviour indirectly by the creation of artificial necessities and

stimuli produced artificially especially for the purpose is a cardinal factor in the development of behaviour.

Whilst in the first days of his development the human was able to act only on his surroundings, making instruments which helped him to gain mastery over the external situation — in his further growth he began to elaborate those artificial stimuli which enabled him to think of himself as an object of action, and that aided him in controlling his own behaviour. — The consideration of the voluntary act as accomplished by 'will power' is a myth, and that the human being cannot by direct force control his own behaviour. — Voluntary behaviour is the

ability to create stimuli and to subordinate them; or in other words, to bring into being stimuli of a special order, directed to the organization of behavior.

40. — — "Control" in ~~the~~ numbers coming to test such a control come from without, and that such a control the human creates certain external stimuli which produce within him definite forms of motor behavior. The primordial voluntary mechanism evidently consists in the external stimuli, the production of cultural stimuli mobilizing and directing the natural forces of the behavior. — —

p. "405. (bis) Direct attempts to control his behavior always lead to negative results; its mastery is achieved only by indirect means. "The mechanism of the will — — always consists in the use of certain

external or internal means in the
reconstruction of the psychological
process. [motive punishment nor
reward are effective] --- "the compar-
atively slight improvements seen in a
few of the subjects could be attained
without rewards or punishments, but
by using other motives, such as com-
petition, or by having the child give
his maximum attention to the
experiment. Hmmm, these motives
were never specific, they did not
bring about any marked improvement,
and they never changed the diffuse
process to a differentiated, organized
one.

p. 405. "The problem before us, then,
is to give auto-stimulations, and to
explore the direct methods of 'will

power' by signals by which the subject
might react to definite movements.
--- Control of behaviors was achieved by the
indirect voluntary act, with the inclusion
of sensory stimuli" [the indirect act was
winding the act opened was spoken
poems or letters. Rhythms & patterns
of sound rhythms were found to be
very effective external stimuli] ---
4/12. "It is not obligatory to use external
stimuli in the indirect control of
behaviors, but the adult cultured
human may achieve this by a special
apparatus — one of his most important
functions - which may be used for auto-
stimulation and organization of behaviors.
[Speech not only communicates and
expresses thoughts and feelings and formulates
thoughts.] "It is the means of acquiring

and organizing the external world, including the separate elements and stabilizing the picture, and on the other hand, it is the agent of organizing the behaviour, of planning further actions, saving the human from subordination by direct optical situations and activating his behaviour. [when power of speech goes, - in aphasia, the subject is unable to elaborate intentions, is dependent on external situations, - is markedly distractable.] ~~begin~~ [use spoken auto-commands] Even simple auto-commands replacing external stimulations may help the human to control his behaviour. [In a case of paralysis agitans, - Parkinson disease, - the subject could not give himself either audible or inaudible commands. ~~He was told~~

414. "The problem before us is to increase tension connected with internal speech, to include it in a definite system, having given it a structural rather than a chain character. We could easily do this by having the subject count to a definite number, noting the pauses associated with each [It would hopefully, the subject pressed the button each time he counted, up to 8 times, the pauses lost all their trembling character & grew steadily longer.)

415. "Then that which was impossible to accomplish by direct will force becomes attainable when the action is included in another complex system.

416. ..." When we give him some intellectual (a young's aphasic patient) problem, including the hand in the system of its operation this defect immediately

disappears. -- We have him answer by tapping. -- We ask him: How many wheels on a waggon? How many points to a star? and we obtain the corresponding answers by tapping, and then have a normal character without signs of that rigidity and explosion which are characteristic for this patient.

416 "What are the mechanisms by which we are able to ~~control~~ overcome the rigidity and to help the patient control his behaviour? We believe that the complex system of cortical compensation is connected with the exchange of the very structure of the reactive processes. It is likely that the problem 'to count to eight' or 'how many wheels has a waggon'

not only creates in the patient a thoroughly cortical structure, but decides the problem of means.

417 "If the organizing and stimulating rôle of speech is a powerful means of controlling the behaviour, then it is one of the early factors overcoming the primitive diffuseness of the reactive process and aiding the child in his first attempts to organize his reaction. [i.e. children cannot learn to 'behave' in well until they learn to talk. Speech gives them a means of organizing their behaviour.]

~~Learning coordination~~

419. "The control of behaviour presupposes profound changes in the structure of the reactive processes. We have seen

that direct force is ineffectual in this control and that it is possible only by a transfer to some other complex cultural mechanism. The human is unable to govern his behaviour directly; he creates some compelling stimulus which acts upon him and makes him automatically accomplish his goal. The problem in the control of behaviour consists in the change of the direct impulsive reaction by that of a complex system; and only in this cultural operation of the employment of compelling means, the establishment of stimuli having an opposite effect on the subject, does he find the possibility to control his behaviour

"This modification of the structure of the reactive processes is not limited to the simple cases of introducing acts-signals, or the application of stimuli accelerating or retarding the movements. The most striking forms of the indirect control of behaviour are seen in those cases where there is provoked not only a simple realization of the movements, but a preparation of the complex activity having to do with the higher psychological functions of the subject. Our experiments prove that the control of human behaviour is impossible without this process of transfer, and that to this mechanism are applicable only the most involved auxiliary means."—

425. "The process of elaboration of the

of the functional brain counts in the transfer from the direct action to the cultured, indirect operations, the delay of the immediate impulse, the isolation of the excitation from a direct discharge into the motor apparatus, and the turning to the preliminary, central preparation of the process means the refusal of the direct attempts to decide the question and the creation of those preliminary connections which might by an automatic path produce the corresponding movement.

---. We no longer have the right to consider the motive process of the human as a holistic but we must recognize in the higher

psychological mechanisms

4 23 "Every symbolic system may be a powerful means of organizing effects ... Conditioned optical symbols should play the same organizing role as the activity of speech does ...

"The mechanism of the substitution of the primitive process by cultural signals is the most important factor in the control of behavior.

Experiment of hypnotizing a woman whose hand was anchored and suggesting to her that she draw a picture of Lincoln's face: result a picture of a man holding a cup, remarkable under the circumstances. Next time suggestion that she sit at table, put cup in front of her and draw a picture. Result a picture of a table and cup. No motion.

Thomas Mann's Letter

(Continued from Page 20)

higher Germanism itself. It is aimed, as is becoming more evident all the time, at the ancient Christian foundations of Occidental morality. It is the attempt (as symbolized by the withdrawal from the League of Nations) to shake off civilizing connections. An attempt that threatens to effect a fearful, an evil-laden estrangement between the country of Goethe and the rest of the world.

The deep conviction, supported and reinforced daily by thousands of human, moral and esthetic individual observations and impressions, that nothing good for Germany or the world can come out of the present German régime has made me avoid the country in the spiritual tradition of which I am more deeply rooted than those who have been hesitating for three years about daring to come out and deny my Germanism before the whole world. And I feel sure down to the bottom of my heart that I have done right in the eyes of my contemporaries and of posterity in taking my place with those for whom the words of a really noble German poet hold good:

Doch wer aus voller Seele hasst das Schlechter,
Auch aus der Heimat wird es ihn verjagen,
Wenn dort verehrt es wird vom Volk der Knechte.
Weit klueger ist's dem Vaterland entsagen,
Als unter einen kindischen Geschlechte,
Das Joch des blinden Poebelhasses tragen.

[Roughly translated into English the verse runs as follows:

"But he who hates evil will be driven from his home by it if it is honored there by a servile people. Far wiser it is to forgo the Fatherland than to bear the yoke of the blind hatred of the mob among a childish generation."]

Very devotedly yours,

THOMAS MANN.

Knight Publications, 118 East Twenty-eighth Street, New York City, announces that "The Yellow Spot," published in England, France and several other European countries, has been retitled "Land in Chains" for publication in the United States. It will be published in September, not in April as originally scheduled. Eugene Cunningham's "Yankee Swashbuckler," the life of General Lee Christmas, is also being held over until the early Fall. In its place there will be a fictionalized life of Goya, the Spanish painter, by Manfred Schneider, to be issued early in May. It will be illustrated with reproductions of paintings and sketches by Goya.

Paul Hutchinson said the Supreme Court in the Hall-Mills case decided that Congress had power and granted it, to put the Bible down conscious (i.e. above conscience of God). ∴ Had established godwilly, the Constitution stole

[illegible]

The unemployed may perhaps become the barbarians who will destroy the old western civilization, together with the revolt of the colored race.

From A. A. Milne's "Peace with Honour" it appears that the text "Render unto Caesar the things that are Caesar's" etc was read to the Jews, a conquered people, and really means (if it is more than an escape from a dilemma) "What matter if we are a conquered race, so long as we continue to serve God".

Indeed, if they really served God, thoroughly, - God in them & God everywhere, - they would not continue to be a conquered race, as my poem of N.V. makes them. They would love infinity complex, would gain energy, would develop mutual trust, cooperation, initiative, self-esteem, self-respect, tolerance, energy - love of truth, - all the

moral qualities which would render them immensely powerful & able to conquer even Rome.

For I am sure its effects will not make peace. It will only drive people into subterfuges, hypocrisies, abuse of words, lying, deceit, violations of promises & treaties, &c.

Calcutta O. Book Agency
9 Panchanan Ghose Lane
Calcutta. India.

Perhaps ~~I think~~ the idea I had about the justification for each kind of life living on another form of life being that it lifts it to higher modes of integration & uses it for greater purposes, would help

a person to be a martyr, if need be, to a cause. He gives his life voluntarily not to his opponent but to the downfall of the principle for which he cares, thus making his life count to insure the success of that principle. And thus the killing or the torture done by the evil man is used by God to help create that cause. Evil is turned to good. So the martyred person must not have any bitterness or ill-will or resentment toward the violent opponent.

In the human body there can be specialization of functions & division of labor between different parts without pride or greed by any organ or member

partly because all the development is within the limits of what each volution ily shares with the others. (The reason this is (?) no separate consciousness of the different parts). It should be so in society, too.

For my old age work out experiment on companion prototype plants.

Humility, which abandons egoism, pride & separation, makes possible the entrance of or into a deeper life, and new inner integration which constitutes a re-birth, an emergence to a higher level of life.

Apropos of B. Franklin's "Time is money", Howard Brenton in his

"Creative Working" says "Franklin does not say a word about the time to which the five shillings may be put. ... It does not seem to have occurred to this modern disciple that human time is human life, which is valuable in itself. To express life in terms of money is to express the organic in terms of the mechanistic".

Cities have grown because of trade & money and manufacture. Trade manufacture have developed in such large scale because of machinery. So money & machinery are the basis of the modern city. Machinery will decay largely because of money control. The development of Khadi, of village banks, of co-ops, of N.V.S., and of

emphasis on land will decrease the power of cities. Consider the single tax & its variants as an aid to this.

Use milk grass roots for brochure.

The two big mistakes of Communism, I think, are ~~[illegible]~~ its reliance on violence and on machinery. My book is my argument on the first, but it needs supplementing on the second, Ec. of K, especially the chapter on solar energy & the supreme power, is my argument on the other. For the essence of the destructive part of machinery is its use of big power & its reliance on that. That also is one of the the basis of great cities and the overbal-

ance of industry against agriculture.

~~My third great point~~ That also bears strongly on the question of organization of modern times, here on attacks on democracy:

~~My third great~~

The third great error of modern systems is the use of money. Someday I want to deflate that idea.

When I come to write my next book on NVR - it should include discussions on making old habits & establishing new ones, the nature of the will (Angell & Irwin especially), details on use of stimuli, the learning of gestalt

on learning new ideas & change of habits, learning of gestalt & basis on religion & its linking to reading of various problems, the details of discipline based on all the foregoing. Also one on Dept for personality & one on a clasp on courage; & one on unity of mankind. Suggested readings & activities for each of the sentiments. The application of principle of society as a living thing. Is society an organism? Development of K, solar power idea in its relation to agric & industry, The evils of money, how to remedy. K & foreign & war. A lot of miscellaneous ideas scattered through my note books. Use of symbols & need for new ones. Anime R. Nicholas. Book on Propaganda. Evil of money, method vs picture of goal. Ecology's relation to theory of violence; elimination of anger without suppression see my note book XXII pp 131-132, the only basis for liberty and democracy, Love more important than justice

Alter's solar energy is the greatest, is it the most usable for mankind?

John Burton says that if my theory about self help were true that the Southern mountaineers ought to be self-reliant, self-respecting & hopeful, but in reality they are degenerating. Also he says Bill Simpson tried the Franciscan ideal. But the mountaineers are like Indian peasants & they are not building up new power or new resources & still are losing their best people. And Bill Simpson had no ec. program for the people he went to. Franciscan, yes,

for himself, but no re or revolutionary program

The K program with sacrificial spirit is of immense value to the middle class. It reunites them with the major part of society and thereby gives the power of common group solidarity. It gradually restores the sense + conviction of the possession of inner power which has been lost to us by the development of modern science. (Cf Wilhelm Hauer 'What is European Civilization'). It restores courtesy to our lives and enables us once more to be living on Xian ideals and thereby to gain dynamic. Thus it gives us joy. Do not worry too much about suffering + death. We get lots of suffering from our

faulty [illegible] - digestive pains,
cancer, [illegible] tooth aches, headaches,
into incidents
engines, etc. And we may get
killed any day by autos, so the
increased risk of death is not so
great. And mental anguish of
persecution is really not so great
and the moral sufferings caused
by divorce from reality + God.

In an article in the Spring 1936
number of the Yale Review Raymond
Pearl states that ~~35% of the~~ the rate
of waste in the course of a person
exhale 35% as much carbon (as CO_2)
(and!)
as is stored in the plant itself. If
so, perhaps that is a reason why the
Aztec system of planting potatoes (a
high starch content plant) does so well.

Try that system for soy beans. Compare carefully the labor involved in the building + watering + taking down (for harvest) of such structures with the labor of plowing, cultivating, weeding and harvesting in the field. Plant flax in with sweet potatoes & keep away the potato bugs. Include in the comparison the two yields of yields. An advantage is the greater control of the soil moisture; also the small area needed. Keep piles of earth and compost near at hand, - just behind (north) of shed, the roof water from the shed could be led to drip on these piles.

Although N.V.H. will not present work within 5 yrs. for it needs longer than that to develop the needed new

+ ec. program

a individual disciplines, yet to the extent that it is used it gives each time a better basis from which to start ahead

---

Jesse Holmes in Lecture 1 P.H. alleged that intelligence is imagining a future and living toward it, But cf. Holt, "Freedom Will" on this point.

A Note from "God and the Common Life" by Robert Sorry Calhoun, - Scribners 1935.
(Asst Prof of Historical Theology, Yale)
Semi theological, dealing with idea of enhancing the value & dignity of the days work, "the calling". ✓

In considering a highly developed organism such as a mammal it is

p. 150

convenient to distinguish anatomical from behavioral organization, calling attention by the former term to factors which change more slowly, and by the latter to factors which change more swiftly, in the total life of the organism." (note 23, p. 276)

"If for these two relatively, but not radically, different modes of organization the familiar biological terms structural and functional should be used, it must be clearly and constantly recognized that this is a different use of the term structure from that metaphysical use which is basic in this discussion as a whole, and for the sake of clarity it will be avoided here. A bone is no more ephemerally structure, in the

basic sense of form or pattern, than is a heart-beat or a headache: in all of these, as in every concrete event or cluster of events known to us, both structure and process are to be found. We shall prefer at this point, therefore, to speak of anatomical and behavioral organization, including under the latter term all that are commonly called physiological and psychophysiological processes.

Note the above point in relation to the Nehru-Gandhi difference re Socialism. The difference between these two types of structure is one of time scale. The U.S. Constitution changes as well as the Ind. Constitution. The image of a future

Socialist state is a symbol which helps to organize emotion, thought and action. May not there be a symbol of a method (a function) like Chakka, as effective as one of a structure (the Socialist State)? The Chakka is a tool, like the hammer, sickle and hammer. Both symbols are working class. The Indian is based on a primarily agricultural society, the Russian shows its urban-industrial hope also.

Why should not a concept of a process (like NVR) be as potent a symbol as a concept of a State structure? A book will embody either!

Re NVR book rev.

This author (Calhoun) refers to my book with approval (p. 231) and refers in this connection to

Re VR

Lenin the Revolution of 1905 (1931)

p. 33, on "converting the troops".

Further quotations from this book are:

p. 124. Re analogy (Hence a symbolism)

"The dubious standing in courts of logic is well known, and if a better were available we should by all means prefer it. But the strictest methods of proof seem applicable only to pure forms, not to concrete systems of events; and in trying to interpret the latter, theologians share with workers in the more concrete sciences and with practical men the necessity to suppose, without being able to prove, that if two systems of events appear to be alike in certain respects thought is to be omitted, one may expect

them to be alike in other specified respects also. That such a supposition requires to be used with acute awareness of its misleading character, whether one be using a machine, a projection, or a mind as one's analogical frame of reference, goes without saying. ---- (79) Analogy is a method essentially artistic in its intent, though most of us use it with little enough artistry. It involves the concrete, conscious use of one vividly realized part of experience to illuminate another, by virtue of some apparently significant correlation of the one with the other. The worth of the analogy so used depends both upon the validity and richness of the correlation, and

upon the liveliness and depth with which both terms and their relationship are apprehended and conveyed. Analysis and synthesis are, by comparison, less artistic and more critical procedures: the one employed to purge out the analogies used and the judgments based on them such irrelevant and incongruous factors as tend to blur and falsify the impression that should be conveyed; the other - synthesis - employed to amplify the picture in systematic, coherent fashion, so far as experience and thought suggest and permit."

p. 34. "The atomist or monadist views the world as made up of discrete units which do not interpenetrate, but whose relations one to another

are all 'external' relations. Each is what it is, independently of the rest, and its nature remains essentially unaffected by the presence and behavior of the others, to which it is, in this sense, at most 'externally' related. The organism or pantheist, on the contrary, views reality as a unitary system in which every part is 'internally' related to every other part and to the whole, after the manner of organs in a living body, terms in a logical schema, or thoughts in a living mind. There are no independent units, discontinuous from their neighbors & capable of existing apart from them: but each is what it is wholly in virtue of its place in the whole, and every change in its relations with its

neighbors involves a change in its own essential nature and behavior."

(Cf Gestalt)

p. 53. "However often we forget it, life at the human level rests on the cooperative doing of needful work; and among us we have to keep such work going, and such spirit in the ascendant, or revert to animalism. In the face of that stark fact, there seems no rational place among men for purely decorative leisure classes or unemployed masses, large or small. For leisure, yes: good human life at any level has need of it. But lives given up to leisure, no, since men are not Epicurean gods or ravens nor lilies of the field. They need work, not to keep them alive

merely, but to keep them human" ---

The effect of machinery: 101-102. "The beggars, thieves and lepers who swarmed in the horrible slums of medieval cities; the chattering crowds around public gallows and guillotine; the stinking inmates of eighteenth century bedlams and prisons; the wild miners of Wesley's England and Wales; what modern industrial methods had brutalized them? Dehumanization did not begin with the coming of the machines, and its chief cause, now as in the past, is man's inhumanity to man.

"The most important change which the development of machines has wrought seems to be of a very different kind. The most common sort of dehuman-

ization has counted in making men and women and children live with economic security, so continually and painfully in the foreground, instead of in the background where it belongs, that there is little chance among them for human life to grow in its other characteristic dimensions. Machines have now made such distortion of human life at once more dangerous and more inexpensible, and the argument for its elimination unanswerable. —

103. Improved distribution will profit us nothing without improved men and women to appreciate it and make use of it. Here again technology offers indispensable but only indirect help. It can

reduce the amount of toil required of a given worker, but it cannot make him a whit more capable of a good life. He needs security, self-respect, and such training as may free his capacities for appreciation, and quicken and broaden his imaginative powers. ... So long, moreover, as he works always by sufferance rather than by acknowledged right, at the mercy always of arbitrary power, an important basis for self-respect will be lacking." --- p. 125. "Book learning confronted with a problem in carpentry or in human relations has been sufficiently salvaged. ~~... What passes~~ Knowledge, we are told, is not enough. But it has not always been clearly seen that what passes for

knowledge is often mere verbal skill, and not properly knowledge at all. ---

211-212 Like Rupert Brooke and John Masefield he (Whitman) knew how it feels to love and cherish material things to the health of the soul, not its ruin — a fishing-boat, an axe, a redwood tree, leaves of grass, sledge-hammers that 'fall with joyous clank, like a tumult of laughter'. He knew also how to paint ordinary people at work, and wrote about them with transparent zeal. Now Whitman was, of course, an enthusiast, not an average man. But he was, for a poet, an uncommonly good observer and reporter of everyday facts. His people in 'A Song

for Occupations' and 'the Song of the Exposition', 'the Song of the Broad-Axe', the hospital piece, and the amazing 'Song of Myself' are real people - seen and felt, not merely fancied. That I know, having myself known majestic garage men to relish the touch of good metal - a tool, and the hum of a well-running motor; carpenters who live in their timber and ladders and nails; profane ranchmen who gentle a span of half-broken colts as though they were strong, lively children; and gardeners whose finger-tips know the feel of good earth and the roots of healthy growing things.

"Such natural, normal love as this

a workman needs if his work is to be more than a dead routine. Such love for people, too, and deep satisfaction in working with them.
Pure altruism, divine disinterestedness, has its place as an ideal, beyond the reach of human animals; but this other – this love for things and people that has roots among the fibres and corpuscles of our bodies no less than branches reaching out toward 'the moon and the other stars' – can be a mighty power here and now, which modern religion and morality have too long snubbed into disrepute, and left for "religion and immorality" to exploit.

For good arguments against the use of violence to attain social change see Harold Taylor - Current History Oct 1968.

Social reconstruction should be thought of as work rather than war. We realize that it takes apple trees four years to begin bearing, asparagus 3 yrs, grapes 3 yrs; - is human society less complex. Can we have a new + better society overnight? "Socialism in our time" is childish.

We are all, rich and poor, involved in common fault for our social and economic failures.

May 9. I feel the need for months of manual work, to get a sense of reality again after all the years of bookishness and talkytalky. It will give self-respect and self-esteem, — farming, spinning, weaving & knitting, this also physical hardships & deprivation. Either that or going to sea seem to me the wise thing to do. No teaching job is open to me. A combination of farming and writing may be. If we could afford it I would like to write a book on the ~~Labour~~ practical & program of N.V.R. and further details of discipline.

~~The~~ My theories of money & of large-scale organization enable people to be wholly charitable to the present possessors of power, for they show

how everyone is caught in the network of these mutuals, and hence there need be no personal blame at all.

A meeting of ecology & the intricacy of food chains ought to help to work out a sound philosophy of violence & N-V.

An advantage about going to India is that among Indians I have established a fund of trust, of credit, which is like money in the bank. + would support me. What I have done in U.S. will not take that form. There is the gita problem. An answer to it is that my duty is to my neighbor, and my neighbor is anyone in need

Indians or mulls as Americans are in
also in India poverty is no shame.
mind. ~~to visit~~

Manual work is valuable because
it uses the muscles & nerves & physiolog-
ical processes which man has devel-
oped through eons. They cannot
be abandoned without grave
physiological & moral injury.
Nor is it enough just to use them
in games. That divorces them
from reality. The human man
who gets much deep satisfaction
from work in a garden & from the
useful products thereof proves that
we have overglorified the machine.
Handicraft has an important healing
function in our age. If it is
good for healing it is good for

prevention. If our farmers did not have to work for a distant market for cash, if the majority of people were farmers & not more were raised locally & all modern agricultural skills were used, the great dangers of farming would be gone. ~~It~~ the moral & social significance of farm work could be restored.

Winning a revolution by violence is not enough. After the violence is over the work of reconstruction begins, but the violence has destroyed most of the basis of trust, faith, security, mutual confidence, etc. And such violence in a modern western complex community would destroy much

more of the material + social basis of life than in a simpler civilization such as Russia was before her revolution, for Russia was the only instance of a successful (by most standards) revolution in perhaps all history (Cromwell) it must do to argue from that.

Since the stranglehold of modern finance has prevented the adequate distribution of the necessities of life to vast populations, for them we must return to life saving methods of barter + exchange, local production of almost all the basic necessities of life, - food, clothing + housing. It is like taking to a raft when you get

from a big modern ship
lost overboard in a storm. The
ship itself is practically on the
rocks.

The adoption of voluntary
simplicity means creating a sort of
personal spiritual power, and that
power adheres in that simple person.

Perhaps the strong answer is
the gift to the Arjuna question
about fighting one on the principle
of the old teachers fobbing off the
prospective pupil's questions with
half-answers, sophistries, and then
seeing what he does with them,
only giving him the full truth after
practical proof of the right quality
of the pupil's mind. Does Arjuna

actually fight finally?

Germans write think that if war debts & unproductive can be ~~wiped~~ wiped off that capitalism can be saved. He thinks that the source of capitalism, its real strength, lies in the relation of debt to productive enterprise. That interest is the financial expression of a law of productivity.

But the rulers of the world dare not wholly repudiate war debts because if they did they could not borrow for the next war, & they cannot exist without the use of violence & eventual war. So they have to retain insane war debts, even tho' they repudiate some.

· Re money reform, the functions of money might be split somewhat like this.

(a) medium of exchange. namely Redeemable stamp scrip as described by Prof Fisher.

~~(b) Standard of deferred payments~~

(b) a measure of value. An adjusting scale, to which scrip & other kinds of money would refer. e.g. ~~standard~~ settlements

(c) a store of value. ~~Silver gold etc~~. A kind of paper, a moral kind related each to the speeds of conversion of raw materials into finished materials & also in relation to speeds of transport of different commodities. This type might be in various sub-types, one for each kind of material or one for domestic use & one for trans oceanic use. Not a commodity. Abolish interest.

We must realise that our chief value is natural land. Social. Also technology & skill of arts & science & social methods.

(d) a symbol of trust. Another kind yet, somehow related to test of or proof of character + ability. Perhaps one kind for young people + another for those who have worked say 10 yrs. Various ways of varying this symbol from time to time to keep it truly representative of values.

~~(e) etc~~

May 11, 1936. As the Times editor points out the Italian victory is not really over Ethiopia but over Great Britain. The 140 units of the Br. Navy were checkmated by threat of Italian airplanes + submarines. Navy not so powerful as prestige pretended. Br. prestige +

Br navy pretty [illegible] greatly lowered by defeat by a 2d class power. So Br no longer controls Europe. And "Angus" said a hundred times that Br govt cannot find men enough for service in India or to administer the empire; & for this & many other reasons only the gov force about enough men. So they will encourage Hitler & Mussolini to try again. Of course Br needs U.S. desperately. Yet she dare not pay war debts. With Br & Fr both weakened & suspicious, the chances of war in Europe are greatly increased. If so India will get free and then how great will be the fall of the Br. & of Br pride. How they will cry baby!

Since Br will want America to

pull his chestnuts out of the fire, my chances of being disturbed in India by Govt officials are slender

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For books on Yoga & Hindu sacred books get catalog of Ganesh & Co., Madras, and the translation of Major Basu, The Panini Office, Bahadurganj, Allahabad

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P.H. May 12, 1936. They (the Friends) have told me (D.S.) that I have seen (my book) far more clearly the implications of this testimony on peace than all of them. They have told me I am not a religious teacher. They have told me that the Quakers think this (might) is a side issue, a minor element for P.H. (Meant yourself) They have told me that they specially valued my

influence on the students. But by offering me only 7/8a the possibility of one term teaching and only a possibility of £100 for that, they have indicated that they do not consider that especially important. They have expressed doubts as to (R.G. and H. Harris) Scott Xmas
They have expressed "great affection", but — They asked me to be director for next year, — when they were caught in a jam. They have taken the decision and made it clear they want Tony do not feel they need me especially. It would be unwise to go there. The A.F.S.C. also the place to be strongly academic. I feel no need for me outside the camps.

Quoted from "Sexual Regulations and Behaviour" by J. D. Unwin of Cambridge. (an address to the Medical Section of the British Psychological Society 27 March 1935).
Oxford Univ. Press 1935 2s. 6d. net.
p. 5. "Some years ago it was suggested that when the social regulations forbidding

direct satisfaction of the sexual impulses, the emotional conflict is appeased in another way, and that what we call 'civilization' has been built up by sacrifices in the gratification of innate desires.

"In support of this startling conjecture no cultural evidence was presented; and I thought it would be worth while to investigate the matter. Frankly, I hoped to dispel the idea, but I had not proceeded far before I was forced to conclude that the Freudian hypothesis probably contained an awkward and perplexing truth.

"This was after I had studied a few historical peoples — Sumerians, Babylonians, Assyrians, Hittites, Hellenes, Persians, Romans, Arabs, Incas, Teutons, etc. Impressed by the nature of the evidence, I proceeded to study uncivilized peoples; and

I discovered that among them, too, there was a close relationship between sexual opportunity and cultural condition

The evidence was such as to demand a complete revision of my personal philosophy for the relation between the factors seems to be so close that, if we know what sexual regulations a society has adopted, we can prophesy accurately the pattern of its cultural behaviour. ... The evidence is that throughout the world, and throughout history, a greater or lesser development has accompanied a limitation or extension of sexual opportunity ... By sexual opportunity I mean the opportunity to gratify sexual desire. ... We must distinguish between pre-nuptial and post-nuptial opportunity. Till pre-nuptial op-

portunity has been reduced to a minimum, the nature of the post nuptial opportunity, whatever it is, does not have any observable effect on cultural behaviors

"In all cases the opportunity afforded to the female seems a more important factor than that of the male, whose opportunity, of course, is in many ways a reflection of hers.

p. 13. [after defining 5 types of premarital ~~sexual~~ sexual opportunity]

"Throughout the unmilliged world each of these types of premarital sexual opportunity was invariably accompanied by the same kind of cultural behaviors. Societies that permitted premarital (sexual sex in the genetic connection, and behaved accordingly.

Conversely, all gnostic societies permitted pre-nuptial freedom. Societies that inflicted an irregular or occasional continence were in the manistic condition, and behaved manistically. Conversely, all manistic societies inflicted an irregular or occasional continence. Societies that insisted on complete pre-nuptial continence were in the deistic condition, and behaved deistically. Conversely, all deistic societies insisted on complete pre-nuptial continence.

14

"I know of no exception to these rules, which hold good for all races and all geographic environments. - - -

"You will have noticed that my classification is based on a study of

behaviour. Mental processes cannot be directly observed; their nature can only be deduced from other data. But a cultural state is definitely a mental state; and I have published the nature of the mental road along which, it seems to me, a society travels when it becomes monistic or deistic. The change is a mental change; but, just as the existence of the material energy that lies behind the material universe is a deduction from our observation of the perceptible events we call matter, so the existence of mental energy is a deduction from observed behaviour.

15.

"By virtue of its inherent nature the human organism possesses certain powers that seem peculiar to it:

the powers of reason, of creation, and of reflecting on itself. Human possession of these powers enables a human society to display social energy, which is of two kinds, mental energy and creative energy. The cultural process is the series of events produced by this energy.

"In the days of evolutionary thinking, uncultured societies used to be placed on the rungs of a ladder leading from primeval man to modern European. But the cultural process is not a one-way street. A fall in the cultural scale is as possible as a rise. [Cite examples of each] ---

18. "The cultural heights reached by the society, or by any group within it, has

varied according to the amount of time during which it has preserved its regulations without modification.

"In considering these high matters, it is necessary to emphasize that the amount of energy displayed by any society can never be a reflection of the moral regulations it chooses to adopt; its behaviour is largely controlled by the tradition in which the two previous generations were reared. For this reason an extension or limitation of moral opportunity cannot have its full cultural effect in less than three generations. If we happen to observe a society, or a group within it, which is beginning, or which has just begun, to limit or to extend its opportunity,

the full effect of the change has not yet been felt.

"In the cultural process there is always a time-lag. If we forget its existence, the behaviour of some societies will appear to, though it will not actually, break the rules I formulate.

"It is particularly important to bear this in mind when we consider the behaviour of such societies as the Mongols, Persians, Macedonians, and Huns.

"The reason for the time-lag is that, as you yourselves have taught us, adult behaviour is influenced, if not controlled, by the training and experience of childhood. But the nature of that training is affected by the

tradition in which the previous generation was reared, and that in its turn is affected by the tradition in which the previous generation was reared, and so on. The cultural process is a continuous one, and we must accept the inevitable power of the inherited tradition. When a cultural change begins to take place the new tradition is not created by the adult members of the society; their minds are dominated by unconscious elements formed in the days of their childhood. The next generation has not been subjected to precisely the same influences, but in their time the new tradition cannot oust the old one; for they cannot shake

themselves completely free from the influences of their early experiences. Not till the third generation is grown up can the old tradition be discarded.

"For the most part, children spend their earliest ~~years~~ and not impressionable years in the company, and under the influence, of their womenfolk. That is the reason, I think, why, as the facts suggest, the sexual opportunity of the female is culturally a more important factor than that of the male.

" ---- "So far as social behaviour is concerned, I have found in human records no support for the suggestion that aggressivity is due to competing instincts. Conflicts, head-hunting, and bloody conflicts — between related

groups are examples of aggressivity, such aggressivity cannot have been due to compulsory continence, because many societies that behaved in that manner suffered from few sexual checks, and sometimes from none at all. The Marquesas are an example. ---;

22 "If an organism wishes to claim its energy, it begins to reveal the possession of attributes which must always have been potential, but which were neither visible nor calculable in its former state.

"Applying its mental energy to the phenomena around it, it completely discards the basis on which its old ideas rested. In other words, it ceases to regard normal

events as normal, and abnormal events as the work of the power or powers in the universe. Instead, it entertains the conception of the 'natural'. Under the influence of its mental energy it begins to understand, or to think it understands, many things that hitherto have been inexplicable; and the area of the 'natural' continually expands into that which used to be occupied by the power in the universe. The profane penetrates the sacred; and, though some of the most developed minds may preserve some conception of the power in the universe, based on the yet unknown, in other minds the profane alone exists. Men begin to interpret the world for

themselves. Wanting a mission to suit themselves, they proceed to construct it, and soon produce one that satisfies them.

"Such a society is in the rationalistic condition. There is no socialism except in the rational-istic state. A rationalistic society is almost as passionate in defense of its evil-doing as any other society. Any metaphysical scheme is scientifically unsociable, and, though it is offered as a product of reason, temperament has played the greater part in its construction. --

"I define the rationalistic state as the state in which the individual emerges from the group, and enters his own mission in writing. --

24. --- "It seems possible, if that we retained our energy, we should enter a new cultural state, which would surely be a scientific one. But according to present tendencies we seem more likely to fall then to rise in the cultural scale. Soon there will be born into a new tradition a new generation that will probably submit to almost any cultural conditions so long as it is permitted to eat, drink, dance, copulate and sleep as it desires. I hold no brief for social energy, which may or may not be desirable, but there can be no doubt that a study of human records reveals the fact that a group in such a psychological condition has never displayed great

energy, and that such ambitions
are typical of societies in a state
of little or no energy. ---

27. "Now the evidence is that, in
the past, human societies have
behaved societally, mentally,
doctrinally, spiritually, or rational-
ritually according to the amount
of continence they have suffered.
These different forms of behaviour
have been a reflection of the state of
energy the people have been in.
that is to say, just as the molecules
of hydrogen and oxygen get into
different states according to the
heat applied to them, (ice, water, steam,
superheated steam say) so in the past
human societies have arrived
into different states of energy

according to the intensity of the compulsory conditions they have inflicted on themselves. Moreover, when the appropriate facts can be placed on a time-scale, any limitation or extension of equal opportunity is seen to have preceded any increase or decrease in the amount of a society's energy. — — —

p. 30. "By virtue of their inherent nature human beings possess certain potential attributes which enable them, when organized in societies, to display social energy. But this energy cannot be displayed except under certain conditions. If these conditions are not satisfied, there can be no energy; but if they are satisfied, energy will be displayed, its amount varying according to the degree of

satisfaction.

"The conditions are those of compulsory continence. If the continence is great, the energy will be great; if the continence is small, the energy will be small. If there is no compulsory continence, the energy remains potential. - - - -

p. 31. "Just as when ice is energized it cannot help changing its state, and has no choice in regard to the state into which it must come, so a Zionistic society, being energized, has no choice but to change its state, and to behave in the manner dictated by the amount of its new energy. Ice becomes water because it is a part of its inherent nature, when energized, to behave in that manner.

So also the necessary change in the behaviour of a society depends on the inherent nature of the human organism, and cannot be other than that which is observed.

"An irregular pre-nuptial continence produces neurotic behaviour, complete pre-nuptial continence deviate behaviour. The reduction of sexual opportunity to a minimum produces spasmodic energy; and any subsequent changes in the cultural trait of the society depend on the length of time during which the opportunity is retained at a minimum.

"Now it is an extraordinary fact that in the past sexual opportunity has only been reduced to a minimum by the fortuitous adoption of

an institution I call absolute monogamy. This type of marriage has been adopted by different societies, in different places, and at different times. Thousands of years and thousands of miles separate the events; and there is no apparent connexion between them. In human records there is no case of an absolutely monogamous society failing to display great energy. I do not know of a case in which great energy has been displayed by a society that has not been absolutely monogamous. Wherever the evidence is complete, we see that when a society arrives in the historical arena it is regulating the relations between the sexes in

this particular manner.

"But, though absolute monogamy possesses the merit (if merit it be) of producing social margin, it detonates its own destruction. No society, and no group within a society, has ever tolerated it for very long. Every society that has adopted it has either abandoned its monogamy or constantly revised its method of regulating the relation between the sexes; and in the course of this revision — sometimes, it seems, without conscious intent — equal opportunity has been extended. — —

36. "If the cultural process is neither a one-way street nor a straight street, it certainly is not a street along which societies move by steps of equal length or at an even pace.

there has been no long, slow, gradual progress to higher things. If the energy has been great, the rate of advance has been accelerated. There have been upsurings and declines; periods of expansion have followed, and have been followed by periods of contraction; and the extent of any change has depended on the amount by which the energy of the society has increased or decreased. — —

45. "If I am right in the interpretation I have placed on the evidence I have summarized; if the behaviour of a society depends on the amount of its energy; and if the amount of its energy is a reflection of the equal opportunity it enjoys, it seems to follow that we can make a society

behave in any manner we like if we are permitted to give it such ritual regulations as will produce the behaviour we desire. The result should begin to emerge in the third generation.

"Another conclusion that seems to follow is that theoretically there is no reason why any society, if it wishes, should not display great energy forever.

"I submit no reason why it should wish to do so, but I confess that the possibility of a society displaying great energy forever engages my most lively interest; for it seems probable that such a society would continually rise in the cultural scale.

"Reduced to its terms, the problem is a political and economic one; for it is useless to make a society display great energy unless it is first placed in such a political and economic state that every person can find an outlet for such energy as he possesses. In our society few persons can do this; some cannot find any outlet at all; and, in order that I may learn from you, I should like to conclude my discourse by asking two questions.

"Throughout the ages prophets have managed us to live according to Nature. But human nature is not simply mammalian nature. If the human organism possesses

the powers of reason and creation, there can be nothing unnatural in using them. Thus, if I am right in concluding that these potential powers can only be displayed under conditions of compulsory continence, such conditions cannot be unnatural. Yet we are faced by what appears to be overwhelming evidence that compulsory continence often produces a state of neurosis.

Thus my first question is this: How far is it certain that the neurosis is due to the compulsion of continence, and how far is it due rather to the frustration of a sexual impulse in a certain direction or to the sense of shame and

sin that among all white men used to surround, and in some cases still surrounds, every kind of sexual activity?

"A state of maladjustment may be defined as an absence of a right relation with the prevailing tradition, but, if the human organism is to adjust itself, its inherent nature must only receive an opportunity for expression. Part of our inherent nature is the power to display creative energy, and my second question is how far our foolish economic state is producing an increase in neurosis by depriving numerous persons not only of an outlet for their energy, but also of the opportunity, owing

to the common use of machines, of displaying their energy in a creative form.

p-19. "The first event that follows the reduction of equal opportunity to a minimum is the display of expansive energy. The society becomes dissatisfied with the limitations imposed on it by its habitat; ardent men explore new lands, which hitherto remain uninvited because the necessary urge to explore has been absent; thoughtful men begin to look beyond the horizon that their fathers regarded as the limits of the world. Commerce is extended; foreign settlements are established; colonies founded.

"Expansive energy has never been

displayed by a generation that inherited a modified monogamy, a modified polygamy, or an absolute polygamy. When the evidence is complete we see that an expanding society has always reduced its sexual opportunity to a minimum. There is no recorded case of a society reducing its opportunity to a minimum without displaying expansive energy.

Which comes first, the attitude toward the power a god, or the sex restraint? If the former, then religion is a very important indirect creator of the precondition for civilization. The difference between theistic, manistic and zoistic, according to this author, consisted in degrees of power believed to dwell

in the god, spirit, a ghost, and in the permanence of its power and in the size of the temple or shrine erected to it and the type of religious rites — to obtain help, to appease anger, to ward off displeasure, to coincide, to keep away, etc. Why would concept of a very great & enduring power be related to pre-nuptial, a rather limited sexual continence? Maybe this is explained in the author's other books "Sex and Culture", and "Sexual Relations and Human Behaviors". The latter is an abstract of the former book. The former book has a full statement of the evidence and conclusions summarized in this address.

[This address shows how every culture is an indivisible whole, the religion being so closely connected with sex con-

debt and the latter so closely controlling other cultural manifestations. (RPG)

Given my theory about money & its nature, then what?

1. If people can learn the real facts they will be in less danger of being corrupted and warped by money. can better avoid its dangerous effects and use it more wisely. ∴ I work it to eliminate ~~inflation~~ ~~deflation~~ ~~cycles~~ Helps us to keep from ~~cycles~~ ~~inflation~~ ~~deflation~~ Helps us to eliminate ~~inflation~~ ~~deflation~~ from our minds & feelings.
2. ~~It will be one~~ The dividing of money into several kinds of money with separate functions will be one of the reforms to make (a) first money unemployed, by use of scrip, - also under it might just ill permit slow deflation. give a practice
(b) when the final shift of power

is completed. It will be needed then to ~~help~~ maintain the new inner spirit & have symbols & the mechanisms of new regime all consistent with its inner spirit. It will not do to allow no important & all-pervading ex mechanism, be inconsistent with the new spirit & aim.

3. It is no more difficult to achieve then the change from private to civilized industry.

WWR book

Regarding the conversion of the army by civilians at time of a revolution, Hilaire Belloc, in his "The French Revolution" refers to "the absurd conception that any body of men in uniform, however small, can always have the better of civilian resistance.

-/... The truth is that in dealing with large bodies of men (civilians), the issue (as between army and people) will always be doubtful, and the uncertain factor is one that varies within the very widest limits.'

"Arthur Bullard, describing the outbreak of the Russian Revolution (in his 'The Russian Revolution'), records that 'large numbers of troops were brought to Petrograd, the police were heavily armed. ... But when the people came out on the streets, the troops refused to fire on them.'

"Leon Trotsky has described the process then at work [in his 'The History of the Russian Revolution'], 'There is no doubt,' he writes, 'that the fate of any revolution at a

certain point is decided by a break in the disposition of the army. Against a numerous, disciplined, well-armed, and ably led military force, unarmed or almost unarmed mass of the people cannot gain a victory. But no deep national movement can fail to affect the army to some extent. The psychological moment when the soldiers go over to the revolution ... has its point of climax. ... The more the soldiers in their mass are convinced that the rebels are really rebelling, that the people may win if they join them, the more willing they are to turn aside their bayonets. ... The critical hour has its critical

minute, ... when the officer gives the command 'Fire', and the rifles waver. ... This decides not only the fate of the street skirmish, but perhaps the whole day, or the whole insurrection..." — From John Haynes Holmes & Reginald Lawrence — "Is this Be Treason", Macmillan, 1935, (Introduction pp XI - XII)

This passage from Trotsky overlooks the possibility of the mass or a large body of citizens being disciplined to use of M.G.s., and ably led, and then counting the troops by that method. What did Lenin say?

Referring to Money (+ p. 134) how can I. meaningfully talk about timing in

God & my fellow men when I use money in such a way as to make clear that really I trust money, the symbol, not.

Folk schools probably would not do for down & out unemployed. But folk dancing & singing probably would go.

Richard Roberts in "The Unveiling of Life" points out in regard to Jesus :- "'Learn of me', He says, 'for I am meek and lowly of heart'. He says not 'learn of me for I am poor'. Poverty by itself poverty is no virtue but rather worthlessness; nor for itself praised, but because it is the instrument of virtue and helps to get meekness, and makes many sermons many occasions of sinning. And

therefore it is to be praised and desired. It take a man from being honoured although he be virtuous; but rather it makes him be despised and over-led (i.e. oppressed), and cast out among lovers of the world. To suffer all wrongs for Christ is highly needful. Therefore Christ to our example led a poor life in this way (i.e. world) for He knew that for them that abound in riches and living (i.e. pleasure) it is hard to enter into heaven."

Re new book on N V R.

"The mass of mankind must be won before they can be guided, and woe to the man who can win them without recourse to sordid devices." from Death on the

March by Paul B. Sears - U. of Oklahoma Press 1935.

Re NVR supplement, the report by Edward L. Thorndike of Columbia U. that people over 45 can readily learn if they are interested applies to the conversion of capitalists. See "Adult Interests" by E.L. Thorndike, Macmillan, 1935. Reported in Ny. Times May 5, II, 2:3 (Sunday).

Helen Keller is an example of how important the hand is to the development of the brain and mind.

John Barton speaks of the value of singing & folk dancing for giving a community sense. He says that

art is synthetic in its effect, just as is religion.

Agnes Kirkus said that all my ideas about solar power in relation to farmers were just the same as the National Socialists talk in Germany. I doubt that, but even if it were so it does not show that my ideas are invalid or fascist in tendency. National Socialists go in for physical exercise but that doesn't make physical exercise fascist. A disciplined life has been used also before fascism existed. It is the use to which things are put which counts.

If farmers are inherently conservative, if the possession of a

little land makes them that way, how are they to be persuaded to adopt progressive ideas? They are human & : subject to change by education. (How is it to be done?) If you assume that they will always be ultra conservative in all ways, are you going to resort to coercion to bring about changes? That would not be sound and must be avoided.

How far is the principle of small private ownership fundamentally sound nowadays? Are the evils which call for socialism in order to right them, to abolish in other ways?

I suggest that alterations in money would bring about great advances without the use of violence.

Also suitable land taxes or rating

proved prophetic.

Dr. ... Refugee Asylum in D. Shore class, apropos of ... grace at meals, prefers silence, — "a dash", to gather oneself together, — a pause a collection. Thinks thanking God for food is selfish. Bourgeois because out of her experience as a young girl with starvation in Germany she is painfully aware of the millions of people who do not have enough food. Merely to thank God for his mercies is unjust to the others. Perhaps now the time to pray God to show us how we may feed all.

Doris Abraham said her father

always, by way of grace, a few thanks for all the farmers men & for the women raising a transport man, & cooks & servants & factory people who had provided the food.

Quote from Albert Einstein on "What I Believe" in March 1930

Forms

"To make a goal of comfort and happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle. --- Possession, outward success, publicity, luxury — to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for the body and the mind. ---

"My political ideal is democracy. Every

one should be respected as an individual, but no one idolized. It is an irony of fate that I should have been showered with so much unmerited admiration and esteem. --

"Full well do I know that in order to attain any definite goal it is imperative that one person should do the thinking and commanding and carry most of the responsibility. But those who are led should not be driven, and they should be allowed to choose their leader. It seems to me that the dictatorships repudiating the word slaves are false; in the last analysis they rest on force. I am convinced that degeneracy follows every autocratic system of violence, for

violence inevitably attracts moral inferiors. Time has proved that illustrious tyrants are succeeded by scoundrels.

"For this reason I have always been passionately opposed to such régimes as exist in Russia and Italy today. The thing which has discredited the European forms of democracy is not the basic theory of democracy itself, which some say is at fault, but the instability of our political leadership, as well as the impersonal character of party alignments. - - -

"This subject brings me to that latest offspring of the hard mind — the odious militia. The man who enjoys marching in line and file to

the shame of ruin falls below my contempt; he has ruined his great brain by mistake - the spinal chord would have been amply sufficient. this heroism at command, this useless violence, this armed bombast of patriotism - how intensely I despise them! War is low and despicable, and I had rather be rotten to abide them participate in such doings. - - -

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes

are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling, is at the centre of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men. ... It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can

dimly perceive, and to try humbly to comprehend an infinitesimal part of the intelligence manifested in nature.

For a strong Japanese comment on western civilization see Nitobe - Bushido or Okakura - Art of Tea or Ideals of the East

The American who adopted Japan - (Fenollosa)

When you say love is not enough to bring peace, that you must have justice, & it is, another way of saying a good will in part that love as a sentiment is not enough; it must be expressed in action, must be thorough.

If the true church is the spiritual communion of "believers". Then each sect interprets that as meaning the people who believe as we do. But if love is the true test of the spirit ("god = love") then the true church of each person is the (spiritual) communion of all those whom he can love & does love in feeling & in deed. His church expands or contracts as his love & deeds of love expand or contract. The church is not those who love him. He should be able to love those who do not love him. If this be so my church life is my deeds & feelings of love for people and for God. It is maintained by loving deeds. It does not depend on any intellectual formulation or on any liturgy or any

wet from }

Agnes Kibler agrees with Reinhold Niebuhr's pessimism but says he is also inconsistent. She says he provides no way out and that his ideas give no basis for an ethical system. She says my ideas do give such a basis, but she agrees with Kibler that I am naive and lacking in efficiency. But these ideas of Gandhi's grow out of depths of suffering & humiliation far greater and more prolonged than Germany or all of Europe has suffered, & Indians are just as proud & much more sensitive than Germans. Also they are colored. Or if it is regarded as an thesis or antithesis and therefore

on extreme, it is a thesis formed as a result of a long series of theses - antitheses and synthesses which far transcend in time or profundity of experience the mind from them.

To answer Reinhold Niebuhr's attack Conway & read Le Bon & the others on crowd psychology. Differentiate between crowd ideas & crowd action. Show result of a lonely leader. (Recall Dean Martin, Ben Bongal, etc. Also the work on group conferences) Read on Leadership

In re writing chapter on Khadi see V. Elwin's pamphlet. Also the books on group discussion. Also re read Gandhi on K. Also Tagore

A.F.S.C. are slow & uncertain on decisions, & reversed their position about my coming to them. A/c to Stanley Hamilton they don't want to go into anything permanently. I doubt if they have any clear social philosophy a plan other than philanthropy, & caution & n.r. Too much entangled with wealth among their membership to do anything that possibly might create a new world. They look more after Juniors ~~& old~~ than others on their staff. Their jobs are always on the move, for both liaison, office & field staff. No settling down. Put field workers on office staff. They only want me only for 2 more months. The other is open. They say they want only 1/3 of my time, but it is to be spread in such a way that it will inevitably be more than that I believe, & yet they would

not automatically increase. They diddled me from June till the end of May, along in April saying they only wanted me for summer camps, & not for other time. Then when they found I might withdraw & let them that I would not accept Bowles' offer ($100 for ⅓ of time with "provided you work 2 months in Camps in summer of 1933") they suddenly found $300 more in P.H. and raised the ante. The proposal that I should also do hot spot Clean work would prevent me from making any definite future engagements. The 2 months in summer would mix any attempt at gardening or farming. If I could get a definite contract with a definite amount I might consider it, but not otherwise.

The way it was done makes it look very like an attempt to [illegible] Then they think they can get me for a low salary. The P.H. proposition is uncertain for more than [illegible]

and I think
care for me. Also the Bruton are
too academic to want to work into
my ~~work~~ manual labor, & would not
stand for the real implication of ~~the~~
the P. of N.V. Also I do not like the
early orders of D. S. Homer, followed by
much better when they thought I
might not come. Overdone. Clarence
talked about the rest of my time being
used on lectures. Might easily be used
later by them to keep my salary
wanted more of my time. Altogether I
do not think of it as a severe or
satisfying proposal. The money is U.S.
Steel, & will not be used to ~~spoil~~ modify the
naval order. U.D. CP's saying that unemployed should volunteer "even to the
Indians" ...

Homer's saying how much he had wanted

Also the way the A.F.S.C. [illegible] down to wipe out the U.S. Committee

for the past 2 or 3 months to sit down & have
not had no time,
some long talks with me, didn't my time,
for there were plenty of occasions for him to
only three letters
have asked, when he came to dinner. In
fact he was distinctly offish in manner
for weeks. Was his query whether there were not
who could
very few people do this an actual state-
ment of his obligation (after they had walked
around), or to try to sound out my attitude
toward myself? I regret that Stanley Hamilton
told them I had sound done & that the young's
were decidedly strong on it. Homer Hamlet
would be expected to go to me the young's
train.

They want me & they wouldn't throw in
all this trouble, but they want me cheap &
so C.P. is not eager in manner & only comes
into the picture wonderfully & let Dowler
or perhaps Bowles stepped in, as appeared as time
do most of the talking. Whether he came

because [redacted] the other bargaining room is not clear. [redacted] coming to me. Such a contrast in C P's manner as compared with when the committee asked me to come to P.H. [redacted] Another drawback to all this is the bad diet I would mean at all the places, —

In a study reported in Nfy. Times of June 14, 1936 (Sunday), by Dr Raymond Pearl, Marjorie Gooch (Johns Hopkins) and Dr. Walter Freeman of St Elizabeth's Hospital, Washington, copied into "Human Biology" a J H publication, it is shown by autopsies on

Refer to T.J. Hand's Summary of Findings + Diagnosis, Vol. 1, also table 5 D in data re mentally deranged.

over 1000 persons dying at St. Elizabeths had both absolutely and in relation to the body weight of the individual, the thyroid glands are from 10% to 25% heavier in the mentally deranged than in the normal person. Yet the average weight of the thyroid gland was slightly below that of the normal average. Generally speaking, the insane were underweighed, but the women were much more so than the men.

It seems to me that Europe is in for steady deterioration. British fears & consequent impotence are now clear to all Europe. With political prestige waning, her financial prestige & power of coercion will diminish. Mussolini has empowered his people, but out of his weakness can make trouble & win further con-

cessions from Gt. Br. Popular discontent is rotting in Spain + France + Belgium. German power is greatly augmented. Her promises not to disturb Western Europe are simply paper. War is coming pretty soon, + perhaps 2 years.

Re review of Ec of K. re ~~both books~~ This Ugly Civilization and F light from the City by R. Borsodi, also A. Huxley Brave New World, Aldous Huxley

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How the State upholds capitalism is shown in Kenya where taxes, required to be paid in money, give the means of forcing the Negroes into wage slavery + have

capitalism. Hence, to escape from capitalism we must somehow escape from taxes. Another reason for hope among the unemployed. Also another kind of significance to Gandhi's refusal to pay taxes. So many is a kind by which a — a tool to [illegible] state.

Re means of attaining group unity see the two Psyche Miniatures — "The Structure of Insanity" by Trigant Burrow and "Physoanalysis" by Wm Galt.

Several other of this series look good Diagnosis & Spiritual Healing by F. G. Crookshank; Individual Diagnosis — Hart; The Solution of Movement by Margaret Morris; The Conquest of Thought by Invention by N. S. Wolfield; Enterpo

lation and Analysis by J. Wisdom;
Opposition by C.K. Ogden; Symbolic
Existence by S. Buchanan.
All to be published by Kegan Paul 5/6 t
The Unity of Science by R. Carnap.
Also two Psyche Monographs (Eng.)
The Guidance of Conduct by E. T. Dixon
#2. 1928; Imagination & Human Nature
by Symington Welch #3, 1935. The
former has good original stuff on
organization, organism, values, giving
orders, etc.

July 9, 1936.

For training & preparation of groups
to attain deep sense of unity. Almost always
have small groups, following G. Heard's
idea. Folk dancing, sometime with drums
for rhythm; group singing, instrumental

music, group silence & spontaneous speaking (better to have discussion apart). (Individual silent meditation, too), manual work à la K, other manual work with unemployed à la Hayland, study & discussion of G. Heard "The Source of Civilization" and Ruby Pol N.V. a pamphlets Hartley's pamphlet loud on them, reading or recital of biographies of N.V. exemplars, telling stories of instances of N.V., followed next meeting by discussions of them, reading of pamphlet on money, reading aloud of other books or list leading to or pamphlets read on them unity, reading aloud great descriptions of love, Periodical meals together, walks or with by day & by night. rides together. For young people making with music & singing. For singing together use folk songs, good hymns, & rounds, & songs dealing with agriculture. Non-competitive group games. ~~For silence~~ Preside the group silence

by a devotional reading or a hymn or by instrumental soothing music to get people into a calm, reflective mood.

Try to have the groups about equal numbers of men & women, or all men & all women. For larger recreational meetings use singing, folk dancing, telling stories, manual work, hymns, & brief period of silence.

Music is the most generalized and emotion-stimulating symbolism.

~~Ex~~. After group gets sense of unity, build up in it the other required sentiments & kinds of conduct, — simplicity, courage, love, humility, tolerance, patience, love of truth, etc.

V.1.

Re ~~buildings~~ further research on technique of developing realization of unity
re Reik on Kundalini, Yoga yogi's opinions re thyroid, Mary Austin "Everyman's Genius", hand & brain, other researches on thyroid (Cf. J. Hand), Bergson on mysticism, "Hindu Mind Training", book on Buddhist system of breathing, possibility that breathing rate and mode may control thyroid, pituitary and glandular balance, Some other Indian books on yoga (Panini office good translation of Patanjali, Vivekananda, Jack Hoyland, Cameron on Civ. & Chemp, T. Burrow, Dixon "Guidance of Conduct", Psychoanalysis & Wm Galt.

Man is not weak; he is mobile & plastic & sensitive. Give him the right environment, discipline & a lofty goal, & he will do anything & endure to the end.

Because sense of touch is closely connected with sympathy & awareness, it is useful to help form a new society more unified & more soundly integrated. The hand is very deeply connected with the development of the brain & mind and hence its use should be a part of developing any new system of integration, both of the individual psyche and of society. It gives self-respect, self-reliance, initiative, patience (of running it and of Montessori teacher), cooperation, interest, initiative, practical etc. independence. Wide use helps bridge gap

between classes, helps unemployed, helps men to help themselves, is an activity for all - men, women, children, old people, rich, poor, city & country, every class; an activity for the intimidati. Tabbi is seemingly too insignificant for fascists to try to destroy blindly inexpensive for even unemployed. Simple & Product easily carried around. Can be kept on s.i. not so easily stolen. Economically useful by all. Perhaps the time has come to drop excessive specialization & division of labor created by machines (4-5 Hand on principle of factorization). Are there any books that touch on the philosophy of the division of labor.

—

In time of suffering, when one is sensitive, turn to the appreciation and

expression of all beauty, especially beauty of human character and relationships. Also turn to creativeness, - especially of the hand - gardening, K, ° writing for some. Perhaps this is why Edward has up when I am present you

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The meek inherit the earth because they are sensitive and adaptable. Their meekness keeps them suffering & ∴ existing and aware of new possibilities. Power over others, held by the proud, leads to comfort & then to lack of awareness. In V.R., involving voluntary suffering, means constant sensitiveness as a result. Hence evolutionary progress. (cf. J. Huxley)

Early Xian methods of achieving group unity were not enough. Here

must be work with & for the unemployed to mend the fences in society and to convert others, for "by their fruits (+their actions) ye shall know them". Love for is not enough to draw converts, tho it would help. There must also be social action. It is necessary to generate trust, to prove unselfishness & willingness to sacrifice, and hence to ~~for~~ make the basis for a strong political movement. The modern importance of economic elements now requires an economic element in the psychological group discipline. Body & mind advance together.

Early Xians & even early Quakers were not so subject to divisive forces as are moderns. Hence the methods that

were sufficient to stimulate sense of unity among them would not be sufficient among us. Something more than uniting together in ideas is needed to give illumination.

~~Need something~~

The notorious mobility of Americans can only rest upon a similar group tied to former factories. But what effect will this mobility have on labor turnover, lack of training & skill, unemployment & so on?

—

Why not try buckets, putting a drawstring as well as K?

—

Re books on unity, see Schumpeter

Phil. of Civilization.

I should go to India because U.S., like Rm, is holding sort of world in restraint & ∴ will surely be a part of the system attacked & ∴ surely be in war. War for U.S. means financial troubles, depression, more crime & violence, lessened security of person & of property, less freedom, strong bonds of unions & holdings, more socialism.

Very important to help Indian prestige, especially Gandhi prestige, to make NVR a success.

July 12. G Heard tonight pointed out the probability that the struggle of the future in Europe is not to be on the Rhine

but on the Vistula. That Germany now relives her mistake in 1914 in fighting on 2 fronts. The future will be an attack by Germany on Russia. ~~England will~~ I think this count. England now hopes to wear down the strength of both Germany & Russia by putting them on each other. very easy. That might work but I doubt it. In that event England hopes to keep clear of war, & may do so.

If that prove true, it gives time to develop a real peace movement in England along the lines of Bryan's ideas. Also to build up in England a basis for understanding India when the struggle comes there again.

"Forgive us our Christmases as we forgive those who Christmas against us"

Carolyn Wells.

"The dance produces a condition in which the unity, harmony and concord of the community are at a maximum": A.R. Brown "The Andaman Islanders," 1922. cited in Tribal Dancing & Social Development by W.D. Hambly - Witherby, London, 1926.

Hambly p. 271. "Dancing is a complete expression of social and communal life. (p 277.) "Combined rythmical action gives mental fusion and convergence of purpose. Primitive men in particular are very fond of hypnotic sensations, and it needs only the monotonous throb of the tom-tom, combined with a regular repetition of movements and

world, to bring about a communicable ecstasy, in which dancing is not so much a pleasure as an expression of love, war, and religion".

p. 35 "... more, not only as a recreative faculty serving to express emotions and complex sentiments, but as an integral part of a well-organized social system, whose stability it serves to maintain throughout long periods."

[gesture + posture as parts of dancing]

"In its highest manifestation the making of the mind was in large measure due to manual dexterity, the exploration of space with hand and eye, and the integration of the knowledge of the world acquired by vision with the intimate, profound experiences of the movements of

G. Elliott Smith - "Evolution of Man" Essays by various authors. Ed. C. Bunn, London 1931

and joints.
The

Evolutions from "Early Man, his origin Development and Culture" by G. Elliott Smith and others. [Lectures delivered for the Royal Anthropological Institute].
Ernest Benn. Ltd. London, 1931.

From the lecture on "The Evolution of Man" by G. Elliott Smith.

pp. 32 -

"Investigation of the comparative anatomy of the brain reveals the fact that within the natural order of mammals (Primates), to which man belongs, the cerebral connections of the optic tracts have been so profoundly evolutionized that what is virtually a new instrument of vision has been evolved. The progressive cultivation of this 'new

vision eventually led to the emergence of
those profound changes in the whole
organism which transformed an ape into
a human being and conferred upon him
the distinctive attributes of mind and
p. 33 skill which are the outstanding tokens
of his humanity.

"The factors involved in the making
of the mind fall into several distinct
phases. The acquisition of definite
representation for touch, vision and
hearing in a newly evolved area
(neopallium) of the cerebral hemi-
sphere was responsible for the
emergence of manipulative skill. It con-
ferred upon vision not only the
possibility of close integration with
other kinds of sensory experience,
but also a greater influence in the

conscious control of behaviour. The
birth of a new cortex created a new
type of animal profoundly different
in every part of its organism, and
especially in its potentialities. In
particular the evolution of the neo-
pallium involved the transference
to the cerebral hemisphere of the
control of voluntary movements,
and that led to far-reaching
changes in the parts of the brain
and spinal chord concerned with
muscular activities. The neo
cortex established direct connection
with the spinal chord, new
links with the cerebellum which
provided the evolution of a new
element in that organ, and
corresponding transformations of the

cerebral and cerebellar connections with all other parts of the central nervous system involved in the control and regulation of movement. This remaking of the brain involved the usurpation by the new cortex of many of the functions of the midbrain.

"The next phase is displayed by the Primates, in which the increasing dominance of vision accentuated the process of transference to the neopallium of the control of movement. The increasing concentration of visual functions in the cerebral cortex conferred upon vision a fuller participation not merely in the affairs of conscious life, but also in the regulation of motor

behaviour, and integrated visual, tactile, and motor experience with the kinesthetic products of the
p. 34 animal's own movements, the consciousness of the postures and actions of its own body. The cortex can play a part in the control of posture, and this conscious activity eventually conferred upon man not only the erect attitude, but also that intimate integration of skill of hand and eye with the no less important factors we call balance, poise, and rhythm, which with perfection of timing are the essential elements in dexterity.

The nervous system was first called into being to foundate the performance of rapid and precise

movements. In the direction of these activities an important part has always been played by the eyes. Long before they were capable of true vision, such as the appreciation of images, they were instruments for reading movement in the outside world, and for guiding the animal's own movements. Throughout the whole of its subsequent history the refinement of muscular skill has been intimately associated with the progressive modification of the nervous system. In its highest manifestation the making of the mind was in large measure due to manual dexterity, the exploration of space with hand and eye, and the integration of

the knowledge of the world by vision with the intimate personal experience of the movements of our joints.

"The comparative anatomy of the brain reveals the fact that the progressive development of vision is strictly conditioned by the ability of the hands to be used as skilled instruments. It seems that manual dexterity is an implicit condition for the attainment of biological usefulness for the refinement of visual discrimination. Vision could not have extended the range of its powers and influence in the Primates if their hands had not escaped the specialization which in other mammals restricted their powers of adapta-

tion

"The integration of vision and muscular skill is a complex process. The heightened powers of vision provide direction for the acquisition of skill - and the cultivation of skill involves not the hands only, but also the whole body, which is essential for the maintenance of the appropriate posture as well as for the performance of movements that contribute to the successful action of the part, such as the hand, upon which the visual attention is fixed. This participation of the whole organism in any act of skill contributes (in some way that we do not understand) to the development of

the intimate co-ordinations involved in the conjugate movements of the eyes, which in mammals are the essential preparation for the attainment of the fullest cultivation of binocular vision, the development of a manual and fovea, and the ability to see stereoscopically, and so add a third dimension to spatial discrimination. In addition, the proprioceptive impulses from the eye muscles, as well as from the muscles and joints involved in any movement, add their quota to the integration, and link the process of spatial appreciation with the personality of the individual. This coherence between vision and skill is the essential mechanism for the

the making of mind and for giving it its distinctive individuality as an intimate part of the personality; the practice of manipulation to satisfy visual curiosity, which is aroused in its most intense form when the macula is developed, necessarily led to the cultivation of tactile discrimination and stereognosis. Visual perception and conception are products of the integration of these factors with vision and as the result of the progressive evolution of intelligence.

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p. 37. "In the human brain (fig 3) the fibres of the optic tract end for the most part (probably not less than 95 per cent) in the lateral geniculate

rods, where they transfer the impulses coming from the eye to a new kind of fibre, the optic radiation, which carry them to the visual region of the brain now commonly known as the 'area striata'. () This almost splendidly ordered connection of the pathway leading from the eye to a portion of the brain that in man vision is brought into the full light of consciousness. It has lost most of those automatic and unconscious photostatic influences that are so obtrusive in most other living creatures. Vision is the foundation of intelligence and the chief source of our knowledge.

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p. 40 — "Only the monkeys, apes, and men among mammals have a macula and

eigen macular vision. The development of this sensitive spot on the retina was not evolved until the eyes of the eyes were altered to permit them to look forward and their visual fields to overlap. A very complex and precise correlation between the movements of the two eyes is required (conjugate movements) to bring the two images of an object with certainty upon certain determined areas in the two retinae. These areas become the macular, the instruments which confer upon vision greater powers of resolution and discrimination. The development of macular vision led to the progressive transformation of the brain and eventually to the making of the human mind. It

conferred not only the ability to discriminate between the details of form, texture, and colour, but also led to an enhancement of the knowledge which became accessible to a mind intent upon satisfying the curiosity awakened by such new revelations.

"Binocular vision enriched by manual efficiency provided the conditions which made possible the attainment of stereoscopic power, the conscious appreciation of a third dimension in space, the recognition of solidity and perspective. A vision of the world was then unrolled to man, with an appreciation of form, colour, size, and space, and a fuller understanding of distance and movement. The most significant enrichment of the sense

p. 41. basis of the mind is confused by the
words. To paraphrase the
account given by the late Dr.
Henry Watt, it 'refines and dis-
tinguishes positions and forms, and,
aided by the more precise accom-
modation which becomes evolved in
connection with it, it sharpens the
objects of attention and dissipates the
mist.' 'Stereoscopy adds a new
character to a group of forms that
may persist for indefinite periods
of observation; delicate skin gives
greater sensitivity to variations of
pressure, and the prehensile hand
implies a very great refinement in
the positions and forms of the
derived retinular sense. In the
hand this becomes a finely mobile

tridimensional sense which, like the stereoscopic eye, can go round and through things, so almost isolating them from their surroundings.

"When, in response to the visual curiosity excited by the new vision of the forms, textures, and colours of objects, the hand, under the guidance of the eye, examines these objects, and explores their positions in space, not only is tactile information added to visual knowledge and integrated with it, but also the impulses from the joints, muscles, tendons, and in fact from the whole body, reading the effects upon the organism of the accomplishment of the action, are added to the visual, tactile, and motor sources of knowl

edge. Hence, as Dr. Watt expresses it, 'the articulate sense is the conscious correlate of action and of the individual's share in his experience.' Thus 'action enters into the data of sense to integrate with it and so built up psychical mind-stuff.'

"The consciousness of action makes possible 'the integration of percept and probably of concept that are the beginnings of intellect.' It adds the essential personal element in the process of interaction of mind and mechanism, and the interpretation of the mere wholly motor skill creates mind. For 'the first purpose of the mind is to serve the ends of action. It is not merely a speculative instrument

p. 4a

given to man that he may form for himself a disinterested knowledge of the world, create and enjoy works of art, and plan an elysium of happiness and love.' It is primarily a means for seeing calmly, under the guidance of attention and interest, the objects of its own desire, and for expressing in movement and other forms of behaviour the satisfaction of the impelling appetites. Vision and touch are closely integrated with movements and feelings and the effective results of such expressions of the mind's cravings for satisfaction

"This brings us back once more to the practical fact one is trying to make clear in this discourse. Man's intellectual preeminence is based primarily

on the evolution of manual vision in a Primate with adaptable hands, which attained the most altitude when the cerebral cortex under the conscious influence of vision came to control and regulate posture. — — — —

p. 45 — "It (the manual sense in the brain) is so studied in relation to other cortical areas as only to be linked up with them in the functions of under vision, which involve the activities of the cerebral hemisphere as a whole — the process of mind-building upon the foundation of manual vision.

"It is a matter of such vital importance not to overlook the part played by action in mind-making

that the argument may be emphasized once more. When under the guidance of vision some delicate manipulation is performed, in addition to the success or failure of the mechanical operation, and the emotion of satisfaction or disgust which the result of the attempt and the attendant circumstances excite, the action itself calls a series of impulses from the joints, muscles, tendons, and from other parts of the body, which integrate the whole process with the intimate texture of the individual's consciousness and personality. The appetites and feelings which prompt the action, no less than the discriminative experience and knowledge which

play their part in determining whether it is worth doing and how to do it, become associated with the activities of the whole organism during the process of the movement. It is no longer a mere matter of muscular contraction under visual control, but a complex process of integration of experience and of creating understanding and intellect."

[See for further discussion G. E. Smith's "Essays on the Evolution of Man" and his "Human History".

Quotes from "Human History" by G. Elliott Smith, Jonathan Cape, Ltd, London, 1930.

p. 42. "The human brain is an instrument so constituted as to impose upon its

possesses the intellectual capacity of cultivating a knowledge of the world and his fellow-men. Its distinctive feature is the provision it makes for learning. The very imperfection of the instinctive tendencies it has automatically provides makes it incumbent on every individual to learn how to live and to acquire the knowledge to do so from his own personal experience, and by imitating, or learning from, his fellow-men. Hence the faculties of the human brain distinguish him from all other living creatures by imposing upon him the need to build up rules of life and conduct which are individual and distinctive, and not conformable to any laws of Nature. ---

p. 44. "Every human activity involves the principle of continuity, the dependence of our present state of consciousness on our

personal experience in the past. The human brain is endowed with the aptitude for making this possible by its almost unlimited powers of recording sensory experience and feelings. ["the gorilla, for example, has just as large a cortical ~~area~~ receptive area for vision as we have, but its parietal association area for recording experience is diminutive by comparison with ours."]

~~p 46~~

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Passages quoted

"Zen Buddhism" - Suzuki
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"The Nature of Human Conflicts" - A.R. Luria
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Part of Thomas Mann's Letter
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"Peace with Honour" - A.A. Milne
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"God and the Common Life" - Robert Lowry Calhoun
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"Sexual Regulations and Cultural Behaviour" - J.D. Unwin
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"The French Revolution" - Hilaire Belloc
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"The Mending of Life" - Richard Rolls
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"The mass of mankind must be won before they can be guided, and rare is the man who can win them without recourse to sordid devices."
from "Deserts on the March," Paul B. Sears p. 140

"What I Believe" - Albert Einstein
p. 145-150

"Early Man, His Origin, Development and Culture - G. Elliott Smith and others
pp. 175-194

"Human History" - G. Elliott Smith
pp. 194-196

Chang Tsu - "The Perfect man has no thought of self; the Spirit-like man no thought of merit; the Sagely-minded man no thought of fame." p. 6

Book titles noted

"Man and the Machine" - ed. Hubert Williams

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